

Mission Statement

Saints Peter and Paul Byzantine Catholic Parish is a member of the Byzantine Catholic Metropolitan Church of Pittsburgh who through the Holy Spirit is called to proclaim the Gospel of Jesus Christ. As a community and family, we grow in faith and in the image and likeness of God by dedicating ourselves to welcoming, celebrating and caring for all of God's people.

Mysteries of Initiation (Baptism, Chrismation & Eucharist): Must be a registered, active, supporting member of the Parish Family. Pre-Baptism instructions are required. Contact Fr. Simeon to schedule.

Mystery of Crowning: Must be a registered, active, supporting member of the Parish Family. Must meet with Fr. Simeon before setting date and reserving your banquet hall. Pre-Cana program is required and three sessions with Fr. Simeon. The ceremony will be celebrated according to the prescription of the liturgical book of the Byzantine rite.

Mystery of Reconciliation: Celebrated Saturdays, 4:00 PM - 4:30 PM and upon request.

Mystery of Anointing: Celebrated upon request. Ideally celebrated in Church the Sunday before undergoing any surgical or other medical procedure.

Visitation of the Sick: The parishioners confined to their homes or nursing homes due to health reasons are visited monthly. Also, persons who are hospitalized are visited when Fr. Simeon is notified. It especially is important that a family member contact Fr. Simeon whenever a loved one is hospitalized.

Funerals: Families of the deceased or the funeral director must contact Fr. Simeon before setting and publishing the day and time of the funeral.

Parish Membership: We welcome anyone to become a parishioner of Saints Peter and Paul Parish. Only those who are registered are considered members of the Parish. When one registers to become a Parish Member, they assume the responsibility of rendering stewardship of time, talent and treasure to this Parish Family. Worship at this Parish is always expected. Registration is done only through the Pastor by appointment. The Parish Office should be notified as soon as possible of any change of address within the Parish as well as one's leaving.

Godparent/Sponsor Letters: Must be a registered, active, supporting member of the Parish.

Rectory Office Hours: Lisa Mosko is in the Parish office from 11:30 AM – 2:30 PM on Mondays, Wednesdays and Fridays. Father Simeon is available on other days and times by appointment.

YEAR-END CONTRIBUTION STATEMENTS FOR 2020

... are ready for pick-up in the Social Hall. They are in alphabetical order to make it easier for you to find. Please, **do not** pick up anyone else's statement unless they have specifically asked you to do so.

CONTRIBUTION ENVELOPES

If you haven't picked up your contribution envelopes for 2021, they are in the Parish Office. You will need to call the office at 330-372-1875. Thank you for your cooperation in this matter.

JUST A REMINDER

With Covid-19 still on the scene, please do not congregate or visit in the Social Hall before and after the Divine Liturgies. Thank you for your cooperation!

FREE ADULT EDUCATION

Live webinars, free of charge. An excellent opportunity for adult education in our Byzantine Church. Register at EasternCatholic.org/Events.

Mondays, February 22, March 1, & March 8 @ 8 – 9 PM.

The presentation will be "Dying to Sin – *The First Steps In Askesis.*" The presenter is Rev. Deacon Thomas Moses. Are we all called to askesis, or asceticism, or is it only the calling of a select few? Join us this Great Lent as we learn from the great ascetics of the Church, discovering how to apply the practice of askesis in our own lives.



Divine Liturgy Attendance weekend of February 6:

5:00 PM: **41**; 9:00 AM: **30**; 11:00 AM: **39**

Our return to the Lord for all He has given us: \$3,265.45



- **Sun. Feb. 14** ECF Classes meet promptly at 10 AM. Try to come a few minutes early so that we can get the temperatures taken in the Social Hall. Parents are asked to remain until after temperatures are taken.
- **Mon. Feb. 22** Church Cleaning Party 9 AM – Noon. We can use your help.

**MONDAY, FEBRUARY 15 – LENT BEGINS – DAY OF STRICT FAST –
NO MEAT, EGGS OR DAIRY PRODUCTS**

REGULATIONS FOR THE SEASON OF THE GREAT FAST – 2021

The fasts of the liturgical year are to be kept in accordance with the Norms of Particular Law of the Byzantine Metropolitan Church *sui iuris* of Pittsburgh.

simple abstinence

- The law of simple abstinence forbids the use of meat, but permits the use of eggs and dairy products.
- All faithful of the Archeparchy who receive the Eucharist are obliged to observe simple abstinence when prescribed. Abstinence is obligatory on all Wednesdays and Fridays of the Great Fast.

strict abstinence

- The law of strict abstinence (fast) forbids the use and consumption of all meat, eggs and dairy products.
- All faithful of the Archeparchy who receive the Eucharist are obliged to observe strict abstinence when prescribed.
- Strict abstinence (fast) **is to be observed in 2021 on Pure Monday, February 15** (the first day of the Great Fast), **and on Great and Holy Friday, April 2.**

dispensations

- Priests and parents are to ensure that minors are educated in the authentic sense of penance.
- Pastors and administrators, with just cause and taking into account acceptable reasons due to personal circumstances, may grant to the individual faithful as well as to individual families, dispensations, transferals, or commutations of abstinence and strict fast into other pious practices. Superiors of religious houses or clerical institutions enjoy these same faculties relative to their constituents.

liturgical services

- The Divine Liturgy of the Presanctified Gifts takes precedence over all other Lenten Devotions.
- The Divine Liturgy of the Presanctified Gifts only is to be celebrated on Wednesdays and/or Friday evenings of the Great Fast and also on Monday, Tuesday, and Wednesday of Holy Week.

FEBRUARY 14, 2021
SCHEDULE OF DIVINE SERVICES

Sunday	14 Feb.	<i>CHEESEFARE SUNDAY. Our Venerable Father Auxentius. The Venerable Maron, Hermit and Wonderworker. The Passing of our Venerable Father Constantine, whose monastic name is Cyril, the Apostle of the Slavs.</i>
(Sun. Vigil)	5:00 PM 9:00 AM 11:00 AM	+Frank Hoso, Jr. – Monica Shaker Prayer Intention of Rosary Society Members +Charles “Buddy” Hite, Jr. – wife, Luanne & family
Monday	15 Feb.	<i>FIRST DAY OF THE GREAT FAST. The Holy Apostle Onesimus.</i>
	6:00 PM	Pre-sanctified Liturgy
Tuesday	16 Feb.	<i>The Holy Martyrs, the Presbyter Pamphilius, Porphyrius and their Companions.</i>
		No Divine Services
Wednesday	17 Feb.	<i>The Holy Great Martyr Theodore the Recruit.</i>
	6:00 PM	Pre-sanctified Liturgy
Thursday	18 Feb.	<i>Our Holy Father Leo, Pope of Rome.</i>
		No Divine Services
Friday	19 Feb.	<i>The Holy Apostle Archippus.</i>
	6:00 PM	Pre-sanctified Liturgy
Saturday	20 Feb.	<i>Saturday of the First Week of Lent, on which we commemorate the Miracle of St. Theodore. Our Venerable Father Leo, Bishop of Catania. Our Holy Father Agathon, Pope of Rome.</i>
(Vigil Liturgy)	5:00 PM	+George Bernard – Betty, John, & Jen
Sunday	21 Feb.	<i>FIRST SUNDAY OF THE GREAT FAST. SUNDAY OF ORTHODOXY. MEMORY OF THE HOLY PROPHETS. Our Venerable Father Timothy of Symbola. Our Holy Father Eustathius, Archbishop of Great Antioch.</i>
	9:00 AM 11:00 AM	Health/Blessing on Cheryl Simon – Mom & Paul +Nancy Sernulka (40th day) – Steve & Mary T. Sernulka



Attentive to the Word

SUNDAY OF CHEESEFARE

Matthew 6: 14 – 21

Tone 4 Pg. 141 and Pgs. 218 - 219

Following Each Divine Liturgy we will pray the prayer of Mutual Forgiveness, which you will find in the pews.

Our Epistle and Gospel readings go hand in hand this morning, offering us great words of wisdom and preparation as we begin Great Lent this evening. Over the course of our pre-Lenten preparation, we've been instructed in the perspective with which we are to enter the fast. Starting with Zacchaeus Sunday, we've been presented with a series of questions through the parables of Christ – are our hearts' desire to see the Lord? Are we prepared to humble ourselves before the Lord? Are we ready to return to Him in repentance and brokenness of heart? And finally, we were presented with the Last Judgment, to ensure that we consider the question of our salvation with all seriousness and sobriety.

Great Lent is all about returning to Christ...and we struggle with fasting and repentance and prayers and almsgiving and spiritual readings to do just that. The most prominent feature of Great Lent is our fasting. And today, we hear from Christ and St. Paul exactly how it is we are to undertake our fast.

Christ warns us: when you fast, don't fast like the hypocrites. They say the fast is for God, but it's really to obtain the praise of others. And when they receive this praise, Christ says, that is their reward. We are not to call attention to our fasting. The only one who should see and know our labors is God, and He'll reward us as He sees fit. Our fasting is to be solely for God, as an offering of our lives and our wills and as an offering of love to our Savior.

This point is very much related to something St. Paul said in the Epistle reading as well. As we are fasting, we are not to worry about what other people are doing. St. Paul writes, "Let him who eats, despise not him who does not eat; and let him who does not eat, not judge him who eats: for God has received him. We are not to let others know what we are doing, and we are not to worry about how others are keeping the fast.

St. Paul then goes on to remind us that the day of our salvation is close at hand; the day we are to stand before the Throne of the Lord of Glory is closer now than it has ever been. And so we offer a fast of repentance, according to the words of Christ. And to our fast from food, we join a fast from all sin. We put off the works of darkness, and clothe ourselves in the armor of light.

The Fathers of the Church warn us that our fasting can easily be for nothing – if we fast for the praise of men, then it's worthless. And if we don't fast from works of wickedness, then our fasting from food is for nothing. This evening we will begin our Lenten journey to that great and holy day of our Lord's Resurrection. But we must keep in mind that our Lenten journey will be of no use if it's simply a dietary modification for the course of 40+ days. We're called by our Lord to lay aside all sin and to focus all of our energies on being with Christ.

To set the tone for our fast let us meditate on this quote from St. John Chrysostom: "Do you fast? Give me proof of it by your works. If you see a poor man, take pity on him. If you see a friend being honored, do not envy him. Do not let only your mouth fast, but also the eye and the ear and the feet and the hands and all the members of our bodies. Let the hands fast, by being free of avarice (greed). Let the feet fast, by ceasing to run after sin. Let the eyes fast, by disciplining them not to glare at that which is sinful. Let the ear fast, by not listening to evil talk and gossip. Let the mouth fast from foul words and unjust criticism. For what good is it if we abstain from eating birds and fishes, but bite and devour our brothers?"



"FORGIVE US AS WE FORGIVE" ...very scary words

In Mt 6:14-21 Jesus once again insists on mutual forgiveness between people as a precondition of God's forgiveness. Those who do not forgive are not forgiven. This teaching is repeated by Jesus in the parable of the unforgiving servant which concludes with virtually the same words. The opinion that even unforgiving Christians are forgiven by God is contradicted by Christ Himself. The moral action of the faithful, when they forgive others their trespasses, is bound with the love of God: not to forgive others is willfully to alienate ourselves from the forgiveness of God.

Keeping a sad countenance while fasting, so that everyone can see how one is suffering, is mere external display. Jesus rejects such hypocrisy. Thus, during seasons of fasting, the hymns of our Byzantine Church call the faithful to *wash and anoint their faces*. There is no "Ash Wednesday" to display that we are in a penitential season. And fasting is not merely abstaining from eating. Physical fasting works together with spiritual fasting, or self-denial. Fasting is for the glory of God, not to impress people around us. By attaching themselves to treasures on earth, people cut themselves off from heavenly treasures. Let us really try to fast in the true spirit of the Great Fast.